A

SERMON

Preach'd at

St. *MARY's NOTTINGHAM*;

On *Sunday* the 15th of *March*, 170$\frac{1}{2}$.

Upon Occasion of the DEATH of

King WILLIAM,

Before the HONOURABLE

Sr. *John Turton*,
AND
Sr. *Henry Gould*, } Knts.

The QUEENS MAJESTIES Justices of *Assize* for the County of *Nottingham*, &c.

By *EDWARD CLARKE*, M. A. and Vicar there.

Published at the Request of their Lordships, the Judges, and the Gentlemen of the Grand-Jury.

The Third Edition.

LONDON.
Printed for *Edw. Evets*, at the *Green Dragon* in St. *Paul's* Church-yard. 1702.

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On Sunday the 15th of March, 1702.

Upon Occasion of the DEATH

of

King WILLIAM,

and the

Succession

of

Her

Most Excellent Majesty

Queen ANNE.

By EDWARD CHANDLER, M.A.

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TO THE

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QUEENS MAJESTIES

Juſtices of *Aſſize* for the County of *NOTTINGHAM*, &c.

AND TO THE

WORSHIPFUL

Cecill Cooper,
George Gregory, } Eſqrs; *&c.*

With the reſt of the Gentlemen of the *Grand Jury* for the ſaid County.

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QUEENS MAJESTIES

Justices of Assize for the County
of NOTTINGHAM, &c.

AND TO THE

WORSHIPFUL

Cecil Cooper,
George Gregory, } Esqrs. &c.

With the rest of the Gentlemen
of the Grand Jury for the said County.

Honourable and Worshipful,

'TWAS the least in my thoughts whilest I was drawing up this hasty and tumultuary Discourse, that it should ever be made any other way Publick than from the Pulpit. But since You were pleas'd to interest Your selves in it so far, as, in open Court, to require it also from the Press; it was not for me to dispute Your Commands. Whatever mean Opinion I have of the Performance, it does not become me to undervalue Yours: Nor am I much concern'd for its success, since You have undertaken the Protection. Should I have delay'd the Publishing of it, in order to have in-

inlarg'd, and render'd it more Accurate, it would have lost the only two Advantages which can now be thought to recommend it, its Shortness; *and its* Seasonableness. *Be pleas'd therefore to Accept of it in the negligent dress wherein it first appeared, now no longer as mine but Yours; and with it the Authors hearty Prayers for the Continuance and Increase of Your Health, Honour and Prosperity: I am,*

My Lords Your Honour's,
Gentlemen, Your Worship's
Most Obedient
March 16. 170½. Humble Servant,
Edward Clarke.

2 SAM. I. xxvii.

How are the mighty fallen, and the weapons of war periſhed!

THERE is no need to inform this Audience with the Mournful Occaſion which caus'd me to caſt my thoughts upon this paſſage of Scripture, nor as, I hope, to Apologize for its ſuitableneſs to it.

The words are the cloſe of that *Epicedium* or Funeral Song which the Poetical, no leſs than the Pious *David* Sung at the freſh report of the Death of King *Saul* and his Son *Jonathan*, in the Battle with the *Philiſtines* upon Mount *Gilboa*.

And if *David*, who by God's own appointment was the next in Succeſſion, to the Throne of *Iſrael*; who, if there be any Charms in a Crown, was like to receive all

all the Honours, the Advantages, the Satisfactions it could afford, could be so sensibly affected at the news of the *Fall* of him, who alone made way for his Succession, as to put the Messenger of it to Death, and to express himself afterwards in such Accents of Sorrow and Lamentation as we here find recorded from the 19th Verse of this Chapter, it would be an unpardonable omission in us, upon the surprising News of the Death of a far greater Prince than *Saul*; a Prince of better Conduct in War, and Wiser, and more Equitable Government in Peace, to have nothing to say, and to contribute never a Flower wherewith to bestrew his Herse.

He is fallen who by his wise and moderate presiding, at the head of Affairs at home render'd himself beloved and reverenc'd by his People, and who by his courragious appearing at the head of Armies abroad, made himself dreaded by his Enemies; whom Forreign Nations fear'd, and his own willingly obey'd.

And therefore upon the *Fall* of so great a Person, it may very reasonably be expect-

ed

ed that ſomething ſhould be ſaid in this Place, as doubtleſs there will be in many other of our Religious Aſſemblies throughout the Kingdom on this day, in reſpect to his Memory when dead; whom alive we *Addreſs'd* to, as the *breath of our Noſtrils*, *the anointed of the Lord*, the Preſerver of our Liberties and Laws, and the great Defender of our Faith and Religion.

But this not to raiſe our Doubts, not to increaſe our Fears, or amuſe our Minds with ſollicitous Thoughts about the Preſent, or fearful Expectations concerning our future Condition, what ſhall become of us now he is gone: ſince notwithſtanding all that, we are ſtill under the Protection and Government of an Almighty God and a moſt gracious Princeſs; have a wiſe Parliament ſitting, who by the Unanimous concurrence of their Councils and Reſolves, promiſe great Safety and Proſperity to our Government: But that we may with decency attend our Late Sovereign to his Grave, and pay his Sacred Aſhes that tribute of Condolence which becomes thoſe who ſo frequently heretofore have acknowledg'd themſelves,

ſelves, upon all occaſions his moſt Loyal and Dutifull Subjects.

And if in doing this, the Method of my diſcourſe be not ſo well digeſted nor the words and expreſſions ſo accurately weigh'd as they ought, if any thing be defective or ſuperfluous, either in Matter or Stile: let but every one conſider with himſelf what *ſearchings of heart*, what confuſion and unſettledneſs of Thought he has experienced within himſelf, ſince the time he firſt heard of this ſurprizing and amazing Revolution, and I am perſuaded he will not only be ready to pardon any failing in that matter; but would be ready to accuſe my inſenſibility of the common Loſs, if it was otherwiſe.

The words then being only a Poetical Exclamation and in a moſt Pathetical manner repreſenting the height of *David*'s Lamentation for the Death of *Saul* and *Jonathan*, will need no explication, as they will not admit of any diviſion: only by the *Weapons of War periſh'd*; may, as I with ſubmiſſion conjecture, be more conveniently underſtood the Perſons who manag'd thoſe Weapons; thoſe who had the command and con-

conduct of the War: which is a figure not unuſual in Poetry; to put the things themſelves for the Perſons who are beſt skill'd and vers'd in the uſe and exerciſe of them.

And therefore after having given ſome account of this Θρηνωδία, this Funeral Song of *David*'s from the beginning; there being ſome things very particular and remarkable in it, and much to our preſent purpoſe; I ſhall from the Survey of the whole, divide my enſuing Diſcourſe into theſe two general Parts:

Firſt, I ſhall ſhew upon what accounts the *Fall of Mighty Men* is to be Lamented.

Secondly, How their *Fall* is to be Lamented: not ſo much in the Pomp of doleful Accents, in empty Wailings and fruitleſs Complaints; but ſo as to make our Lamentation of ſome good uſe to thoſe who ſurvive.

Now no ſooner is it ſaid, Verſ. 17. of this Chapter, That *David lamented with this*

lamentation over Saul and over Jonathan his Son, but one would have expected, that the next immediatly following should have been the very words of the *Song* it self. But instead of that, we have a Verse included in a *Parenthesis*, as may be imagin'd very foreign to the purpose, and of no small difficulty as to its sense and meaning. *Also he bad them teach the Children of Judah the use of the bow, behold it is written in the book of Jasher.* This I say, may be thought to be very foreign to the business *David* had in hand, and so no doubt it is, if we take it in the sense of some *Expositors*, and as our *Translation* seems to make it.

For what had the *Children of Judah's use* of that Instrument of War the *Bow*, in which too they were very well skill'd before, as we read all along in the History of their Wars, what had it to do, I say, with this Lamentation? But if we take it in the sense which some Modern *Criticks* give it, and that with a very fair shew of Probability, it will agree very well with *David*'s design, and we should not read it the *use of the Bow*, but nigher to the *Original*, and not much

much diſagreeing neither with the *Septuagint*; *teach the Children of Judah the Bow*, that is, this *Song* which he calls *the Bow*: as to ſeveral of the *Pſalms* he gives peculiar Names, though upon what account is not ſo univerſally agreed.

And this it was his deſire, that his People ſhould be taught to ſing, in ſorrowful Commemoration of the *Fall* of *Saul* and *Jonathan* his Son. And the book of *Jaſher* wherein he order'd it to be *Written* was a ſort of a Chronicle, or Annals amongſt the *Jews* wherein they recorded with great Truth and Fidelity the ſeveral remarkable Occurrences and Events, which happen'd amongſt them. And 'twas therefore call'd *Jaſher*, becauſe 'twas Authentick amongſt them, and true and ſuch as might be relied upon for its Exactneſs, and the Faithfulneſs of its Collection.

And now he begins his *Lamentation*. *The beauty of* Iſrael *is ſlain upon thine high places How are the mighty fallen?* In which he laments the *Fall* of *Saul* from three Arguments, or Topicks, his perſonal Excellencies, his Succeſs in his Wars, and the great affluence his

People

People injoy'd under him during his Reign. And for *Jonathan*, he bemoanes moreover the loſs of him in particular, from that peculiar Affection and league of Friendſhip which was betwixt them; begun from their firſt acquaintance and ſolemnly plighted and Covenanted between them afterward as we read 1 *Sam.* 20. and which in time grew up to that fixedneſs and indearment as to be beyond all Expreſſion, *above the Love of Women.*

As to *Saul*'s perſonal Perfections he is ſtil'd *the beauty of* Iſrael, Verſe 19. and repreſented as *Swifter than an Eagle, ſtronger than a Lyon*, Verſe 23. where by *Beauty* is not only meant the gracefulneſs of his Perſon although he was very goodly in that too, being *higher than any of the People from the Shoulders upwards*, as we have it, 1 *Sam.* 10. 23. But the Luſtre of his Majeſty and the Honourable Port he ſuſtain'd, and always appear'd in. As to his ſucceſs in his Wars 'tis expreſs'd by his *Sword returning not Empty.* Verſe 22. and may be ſeen by obſerving the Hiſtory of the Battles he was engag'd in, all but the laſt Fatal one.

And Laſtly, as to the Affluence and Proſpe-

ſperity his People injoy'd under him during his Reign, that is repreſented to us in theſe words. Verſe 24. *Ye Daughters of* Iſrael *weep over Saul, who clothed you in Scarlet with other delights, who put on Ornaments of Gold upon your Apparel.* And now upon the *Fall* of ſo great a Perſon, no wonder if *David* was very apprehenſive what ſatisfaction the News of it would be to the *Philiſtines*, who for many Years before had born a very heavy hand upon the *Iſraelites*, who were yet in ſome meaſure reſcu'd from their Tyranny by the Courage and Conduct of *Saul*; inſomuch as to cauſe him to wiſh if poſſible, that ſuch a loſs might be for ever conceal'd from their knowledge. *Tell it not in* Gath, *publiſh it not in the* Streets *of* Askalon, *leſt the Daughters of the* Philiſtines *rejoice, leſt the Daughters of the uncircumciſed triumph.* And moreover we find he was provok'd ſo far, as to Curſe the very place where he fell, ye *Mountains of* Gilboa, *let there be no dew neither let there be Rain upon you, nor Fields of Offerings; for there the Shield of the mighty is vilely caſt away, the ſhield of* Saul *as though he had not been anointed with Oile.* And at laſt with

a ſort of an Intercalary *Verſe*, he concludes much what after the ſame manner he began. *How are the mighty fallen, and the Weapons of War periſhed!* Seeing then that *David* thought fit to bewail the Death of *Saul* in this ſolemn manner, who though the firſt, yet none of the beſt Kings of *Iſrael*; Let us proceed now as I at firſt propoſed and ſee, upon what accounts the *Fall* of mighty Men is to be Lamented.

And firſt the *fall* of mighty Men is to be lamented, becauſe 'tis a piece of Honour, their Memory may juſtly Challenge. 'Tis true they are no more exempted from Death than other Mortals; all are born under one common condition and neceſſity of dying, and there is no difference in this reſpect betwixt the greateſt Prince, and the meaneſt Peaſant: This is a truth univerſally known, and too well atteſted by a late fatal Experiment. But when ſuch Perſons do die, the eminent Station they held in the World whilſt living, makes a wider Breach and more conſpicuous Emptineſs when they leave it; which cannot avoid the notice and obſervation of many: Who as they were more or leſs con-

concern'd with them, or depended upon them, have ſo much the more reaſon to bewail their loſs. For great Men though like others as to their Bodies they are Mortal, yet as to ſome other Gifts and Perfections, they may be ſaid to reſemble the *Immortal God* more than others; from whence will reſult a greater Honour as their Due.

For *God* being the Fountain of all Honour, He from whom all Honour originally flows, and to whom upon account of his innate intrinſick Excellencies 'tis eſſentially due: Wherever He is pleaſed to communicate more of thoſe intrinſick Excellencies and Perfections, and in an higher degree to any Perſon; there, that Perſon is the more highly to be eſteem'd for the ſake of thoſe Perfections, and upon account of thoſe *Rays* of *Divinity* which ſhine forth in him. And when by Death theſe Perfections are withdrawn and obſcur'd; yet ſtill the remembrance ought to be fragrant, and the abſence of them lamented. Abſence, I ſay, for though abſent as to us, yet in *Being* ſtill, as always inherent in, and inſeparable from the Dei-

ty, and only return'd thither from whence they were at first deriv'd.

These Perfections are indeed that Image which *God* has stampt of *Himself*, in Man: and as every Man, as such, has some of them in some degree or other; so he who has them in higher *Degrees* and in greater *Proportions* has so much the more of that *Image* in him, so much more of *God*, and accordingly so much the more *Honourable*. 'Tis for this that the *Man Christ Jesus* is for ever Honourable, even to Adoration: for he as the Author to the *Hebrews* tells us, is the *Brightness of his Fathers Glory, and express Image of his Person*. He by reason of the intimate Union and Participation of the *Humane Nature* with the *Divine*, so as to constitute but one *Person*, infinitely transcends all created *Beings*; being as the same Author says, Heb. 1. 4. *Made so much better than the Angels, as he has by inheritance obtain'd a more excellent name then they*. And so in proportion as to meer *Man*, forasmuch as there never was, nor can be such another Union and Participation of Natures; yet where God is pleas'd to bestow more abun-

abundant Gifts, there we ſhould attribute the more abundant Honour. This, as a very Excellent and Learned *Perſon* has it, "Is the true ground of all that Ho-"nour which is Natural and Real, which is "founded in Reaſon and Sence, and does "not depend upon the arbitrary humours, "and unaccountable fancies of prejudi-"ced Men. It all reſolves into ſome re-"ſemblance of God, ſome participation "of the Divine Nature, ſome Excellence "or *Perfection* that carries a Repreſentati-"on of the Supreme Good, ſome Image "or appearance of God in Man.

Thus of how much greater extent a Mans Dominion and ſway was, when Living; by how much greater Authority he was inveſted with; by ſo much nearer did he reſemble the *Power*, the Majeſty, and the Regality of God. By how much greater *Parts*, and intellectual Abilities he was indowed with; the more Wiſe and Sagacious and Knowing he was; by ſo much the nigher approaches did he make towards the Wiſdom of God. And if to theſe *Perfections* there were added more and greater Oppor-

tunities of doing Good, as to great *Power* and great Knowlege thoſe can never be wanting, and he improv'd them and exerted his goodneſs accordingly; the nigher resemblance did he bear to that Divine *Perfection* of *God's Goodneſs*.

And therefore when ſuch a *Perſon* whoſe Eminency and Dignity of *Place* made him in ſome meaſure reſemble the *Majeſty of God*; whoſe Command and Sway, made him reſemble the *Power of God*; whoſe Parts, Abilities and Virtues made him reſemble the *Wiſdom* and the *Goodneſs* of *God*; when ſuch a *Perſon*, I ſay, is taken away, there ſeems, if with Reverence I may ſpeak it, ſo much of *God* to be taken away from the World. Or if that cannot ſo well be ſaid, becauſe *God* is always the ſame and always in all places; yet a very principal Inſtrument is taken away, whereby *God* diſplay'd his *Majeſty*, his *Power*, his *Wiſdom*, and his *Goodneſs* to ſuch a part of the World eſpecially, where ſuch a Perſon was converſant; and conſequently in honour both to *God* and *Him*, His *Fall* calls for a more than ordinary *Lamentation*.

But

But 2*dly*, The *Fall* of mighty Men is to be Lamented, becauſe of the Diſorder and Confuſion, Things, before well ſettled, are commonly put into, at leaſt for ſome time, by their *Fall*.

Great Men when they die, eſpecially when they die unexpectedly, ſurprize the World with Wonder and Aſtoniſhment. Men are amaz'd, and ſtand looking one upon another. There is uſually a ceſſation of Buſineſs, and a ſtoppage of Intercourſe and Commerce. It puts a damp upon Mens Spirits, and they know not well what to think nor what to do. *Subjects* are at a loſs where to have recourſe for *Juſtice*, and *Subordinate Magiſtrates* are at ſome doubt with themſelves how to Adminiſter it. And it uſually effects that in the *Body Politick*, what a ſtoppage of free Circulation does in the *Body Natural*; produces *Apoplectick Swoonings*, or *Paralitick Tremblings* and *Convulſions*. And though, *God* be thanked, this be not altogether our preſent Caſe; *God* in his Goodneſs having provided and preſerv'd to us a moſt Noble and Illuſtrious *Succeſſor* to our Mighty *King*, whereby im-

immediately to fill the vacant *Throne*: yet I need not tell the Conſternation and Aſtoniſhment which ſeiz'd Peoples Spirits upon the ſurprizing News of this laſt Week; the unſetledneſs of their Minds; the unſteadineſs of their Motions; their traceings backward and forward, their ſhy and fearful Looks, and frequent Whiſperings; together with their buſie inquiſitiveneſs after thoſe Tidings, which of all things, they were moſt afraid to hear confirm'd.

Our *Sun* indeed is ſet, yet no *Darkneſs* ſucceeds, but another is immediately riſen with Glory in our *Horizon*. And by the Wiſdom of our *Law-makers* Proviſion was made, the beſt that could be, for preventing all Confuſion and Diſorder upon ſo great a Turn: that matters of *Government* ſhould ſtill go on in the ſame Courſe, and the Influences of the *Law* ſhould deſcend, and be deriv'd down to us in the wonted Channel, as we ſee by the *Venerable Aſſembly* here met this day. But yet that Confuſion may ſtill be read in *Peoples Faces*, which is not, God be thank'd, in *Things*: and their looks diſcover, that they

they are not yet wholly recover'd from their Aſtoniſhment. So that the Death of ſuch *Perſons* is truly to be Lamented, which cannot happen without ſuch convulſive Shogs of Govern.nent, and the putting a ſtop to that Circulation of Buſineſs which is the Life of *Society*.

But farther, 3*dly*, The *Fall* of *Mighty Men* is to be lamented, becauſe of the opportunity it gives to Adverſaries to make their advantages.

The Death of thoſe who have been *Mates* and Cheques to the aſpirings of Haughty and Ambitious *Princes*, muſt needs be a mighty advantage to their *Deſigns*. Since by this, thoſe who ſtood moſt in their way are remov'd; and thoſe who are embark'd in the ſame *Cauſe* and *Intereſt* of *Oppoſition* to them, are mightily let down and diſcourag'd. When once the *Chief Commander* of an Army falls, the reſt are little better than a diſorderly *Multitude*; who partly through diſcouragement, and partly thro' Ignorance of thoſe *Schemes* and *Meaſures* which were taken for their Defence and Security, become an eaſy Prey to their *Ene-*

mies.

mies. This was it which made *David* ſo pathetically to wiſh that the death of *Saul* might be conceal'd from the *Philiſtines* as was hinted at before: *Tell it not in Gath, publiſh it not in the ſtreets of Askelon*; not only as it would be matter of Joy and Triumph to their Enemies, but as it gave them alſo an opportunity of purſuing their Advantages they had obtain'd, and which they were ſtill ready to make over Them, who by the fall of ſo Mighty a Champion and Defender were diſcourag'd.

I will not run the Parallel too far in our own Caſe: but we know who ſtood at the head of Affairs abroad; who beſt knew the ſeveral Intereſts of Princes, and had the Art of Uniting them together in ſtrong Confederacies and powerful Alliances, againſt a *Mighty Potentate* whoſe aim at univerſal *Monarchy*, is but too apparent. We know who more than once gave a cheque to the Exorbitant growth of his Power, who threatens ſtill to put Fetters upon the Liberties of *Europe*. And we know who, it may be, was the only Perſon in the World whom he really fear'd; as ſtanding

moſt

moſt in the way of his *Deſigns*. And now upon his *Fall* we may be aſſur'd he will make uſe of the preſent Opportunity, and exert his utmoſt Policy and Endeavour, either to break the Alliances already made, or to prevent any farther Union.

But *Laſtly, and to name no more*, The *Fall* of *Mighty Men* is to be lamented, becauſe of the uncertainty how things may ſettle again. When great Men die, Affairs are uſually thrown into ſome *Confuſion*: And many *Incidences* may ſtrike in, to prevent their fixing again upon a right *Bottom*: The inconſtancy of *Peoples Humour*; the untowardneſs of their *Diſpoſition*; the claſhing Intereſts of divided *Partie*, and which is above all the reſt, the *Providence* of *God*, provok'd to ſuffer People to fall into Diviſions and Animoſities for a *Puniſhment* for their *Sin*. 'Tis *God*'s great Mercy that this is not the Caſe with us at preſent: nor have we any other Proſpect, but that of Happineſs and Security, ſo long as it ſhall pleaſe *Almighty God* to continue to us the *Bleſſing* of our moſt Gracious *QUEEN*. Who being born amongſt us, has no other

Intereſt, but that of her *Native Country* to proſecute and advance. Who being Educated in the true *Proteſtant Religion* as by *Law* eſtabliſh'd amongſt us, has a true hearty Zeal and pious Affection for it. And who in Her MAJESTIES moſt Gracious *Declaration* from the *Throne*, expreſſes ſuch an affectionate *Concern* for the Preſervation of the *Laws*, *Liberties*, and *Religion* of her *Country*; ſuch a tender regard for the Good and Wellfare of her *People*, as leaves no room to doubt of our future *Felicity*. And when to this is added that Courage and Unanimity which appears in our great *Councils*; the Proſpect is ſtill more promiſing, and 'twill be our own fault if we be not very *Happy*. So that though the memory of our Late *King* ought to be for ever precious amongſt us; and his *Death* upon many accounts calls for our preſent *Mourning and Lamentation:* yet upon others there is great reaſon that our *Grief* ſhould be moderated, and our *Mourning* turn'd into *Acclamations*. Since *he who now goeth on his way weeping, and beareth forth good ſeed; ſhall doubtleſs come again with joy, and bring his ſheaves with*

with him. And from hence I proceed to the Second General in which I ſhall be very brief. And that is. How the *Fall* of *Mighty Men* is to be Lamented: not ſo much in the Pomp of doleful Accents, in empty Wailings and fruitleſs Complaints; but ſo as to make our Lamentation of ſome good uſe to thoſe who ſurvive.

And that *Firſt*, We are to lament the *Fall* of *Mighty Men* by enumerating their *Virtues*. That by recalling to our Minds whatever was excellent in them and praiſe-worthy we may propoſe them, ſo far as they concern us, to our *Imitation*. That if ſuch a *Mighty Perſon* us'd his *Power* with *moderation*; if he ſpar'd where he might have puniſh'd, and *cheriſh'd* thoſe whom he might have *cruſhed*: we ought alſo to be favourable to one another; not to be hard, rigorous and impoſing; nor make uſe of all Advantages to the prejudice of another where we have a little the *Aſcendant*. If ſuch a Perſon who knowing he had none above him on Earth, could yet humble and proſtrate himſelf before the *God of Heaven*, could be very Religious and

Devout: We ſhould look upon it as an unpardonable Preſumption, and highly provoking for any of us of a much inferiour *Quality*, to be Prophane and Irreligious, to dare the *Majeſty of Heaven* with Oaths and Imprecations, to neglect his *Worſhip*, or to be irreverent at our *Devotions*.

If he who had all the Opportunities and Temptations which great *Wealth* and *Affluence* could afford to *Luxury* and *Exceſs*, and all the train of filthy *Vices* which uſually attend them; could yet govern his *Appetites*, could be very Temperate and Abſtemious; be Continent and Sober: what a ſhame is it for thoſe of a lower Order, whoſe Temptations are leſs and Opportunities fewer, to be *Luxurious* and *lew'd*, to be diſſolute and debauch'd, and to indulge themſelves in all manner of *Looſneſs* and *Extravagance*.

But *Secondly*, We are to lament the *Fall of the Mighty*, by forſaking thoſe Sins which might provoke God in Judgment to deprive us of ſuch *Perſons* before their time. God ſometimes ſends Evil *Kings in his Anger; and takes away* Good *in his Wrath.*

And

And *for the iniquity of a Land, many are the Princes thereof.* If therefore we would incline *God* to continue to us the Bleſſings of the preſent *Reign*; let us bid a final *adieu* to thoſe *Sins* and *Vices*, which for ought we know might provoke Him, to accelerate and haſten the putting an *End* to the *Laſt*. Let us hear no more of that *Blaſphemy* and *Prophaneſs* that Atheiſtical Diſcourſe, and bold attacquing of *Religion*, even to the bringing the *Exiſtence of God* into diſpute, which has heretofore been too common amongſt us. Let us ſee no more the nauſeous Effects of *Intemperance* and *Exceſs*, which ſo often defiles our *Houſes*, and ſometimes our *Streets*. And for *Fornication and all uncleanneſs, let it not* for the future *be ſo much as nam'd amongſt us, as becometh Saints*. Let thoſe *Diviſions* and *Animoſities* ceaſe from amongſt us; thoſe opprobrious *Names*; thoſe diſtinctions and oppoſitions of *Parties*; together with all that *Free*, ſhall I call it, or rather that *bold* and *unmannerly Cenſuring* the Actions of our *Superiours:* which indeed do but directly tend to the diſſolution of the *State*, to the

the ſlackning the Nerves, and weakning the bonds of *Government* to the making *Crowns* ſit uneaſy upon *Princes Heads*, the filling their *Breaſts* with troubleſome *Thoughts* and ſollicitous *Cares*; and by that to the ſhortning of their *Days*. Had it not been for theſe and ſuch like, I will not ſay but the Life of our Late *Soveraign* might have been prolong'd. In our Mourning then, let us principally mourn for our great and crying *Sins*; which might be a main cauſe of its being *cut off* ſo ſoon; and which if not mourn'd for, ſo as to be forſaken too, will certainly be the Cauſe of far greater *Evils*, and ſorer *Judgments* coming upon us.

But *Laſtly*, And to Conclude, We are to lament the *Fall of the Mighty* by heartily praying, that the *Perſons* who by *God's* good Providence are to riſe up in their *Places* may likewiſe inherit their *Virtues*, and continue long to be Inſtruments of *Publick Good*. And for incouragement towards it, let us not only pray for our Moſt *Gracious Soveraign*; but *alſo* become *Good* our ſelves, and perform a ready and cheerful *Obedience*, to *Her* whom it has pleas'd *God* to ſet over

us.

us. By this to make her *Reign* eaſy to Her *Self* and proſperous to *Us*: that Shee may have only the *Glories* and *Felicities* of a *Crown*, without the *perplexing Cares* and *ſollicitous Fears* which ſometimes attend it. If any be apprehenſive how it will be now with our Affairs *Abroad*: let it only have this effect, to unite us more cloſely in the bonds of mutual *Love*, and in the *Common Intereſt* at *Home*. Such an hearty *Union Here*, will ſoon put Life and Vigour into *Things there*, and ſecure whatever we deſire. Let none amuſe themſelves with the *Fears* of having their *Liberty* as to *Religious matters* abridg'd: for ſo long as they only deſire it, in order to ſerve God, according to their *Conſciences*, without *Moleſtation*; I know none who will be very forward to Envy them that *Felicity*. But if they who heretofore only crav'd *Eaſe*, will ſtill affect *Superiority*: if nothing will ſatisfy, but to be at the *Head* of all Affaires, and to have the *Management* of all put into their own *Hands*; then it will be time, both for the *Church* and *State* to conſult the beſt they can for their Common *Security*. 'Tis the Peace and ſecurity of *Both* which indeed is every Man's *Intereſt* as well as *Duty* to Conſult; ſince the one cannot well

well *ſtand*, if the other *falls*: and neither can fall but by our *Sins* and *Diviſions*. Let us then hear no more of a *Court* and a *Country Intereſt*, as in Oppoſition one to another: but let Every one become ſo much a *Courtier* as to do what in him lies, to the ſupporting the *Honour* and *Dignity* of our *Glorious* QUEEN. And let every one have that *Love* for his *Countrey*, as in his Place and Station to ſecure its *Peace*, to promote its *Intereſt and Trade*, and to obſerve its wholſom *Laws* and *Conſtitution*. But above all let every one have a ſtrict regard to the *Laws* and *Conſtitutions* of the *moſt High*. Let us all have our hearts ſeaſon'd with a true reliſh of *God* and *Religion*, which may ſhew forth it ſelf in all acts of *Piety*, *Virtue*, and an hneſt *Converſation*; that ſo *God may take delight to dwell among us, and to do good unto us, that ſo he may bleſs both us and our QUEEN*, and from the Comforts of a Peaceful and Auſpicious *Government* here, we may all be tranſlated to the Glories of *Heaven* hereafter.

This, God of his infinite Mercy grant for the Merits of his dearly Beloved, and Only Son, Jeſus Chriſt our Lord. To whom with the Father, and the Holy Ghoſt, be aſcrib'd as is moſt due, all Honour, and Glory, Dominion and Power, now and for ever. Amen.

FINIS.